

THE SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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DALLYING--

A SIN THAT IS FILLING HELL

By Missionary Norman Lewis
Casilla de Correo 2689
Buenos Aires, Argentina

"How shall we escape, if we neglect so great salvation?"—Heb. 2:3.

The strong words of our text present an unanswerable question. God wrote the question. He intended that it should be unanswerable. A man may be wise in all the wisdom of the world's books, but when confronted with the question, "How shall we escape, if we neglect?" he can only answer, "I do not know." A man may have the courage of a lion, and be strong to probe the secrets of the outer spaces of the universe, but when he faces the question of our text, he stands on the brink of an abyss too deep to fathom, and whose other side

is, beyond his farthest reach.

Yes, we are face to face with one of God's unanswerable questions. The Almighty has left the question thus to warn us away from an awful danger.

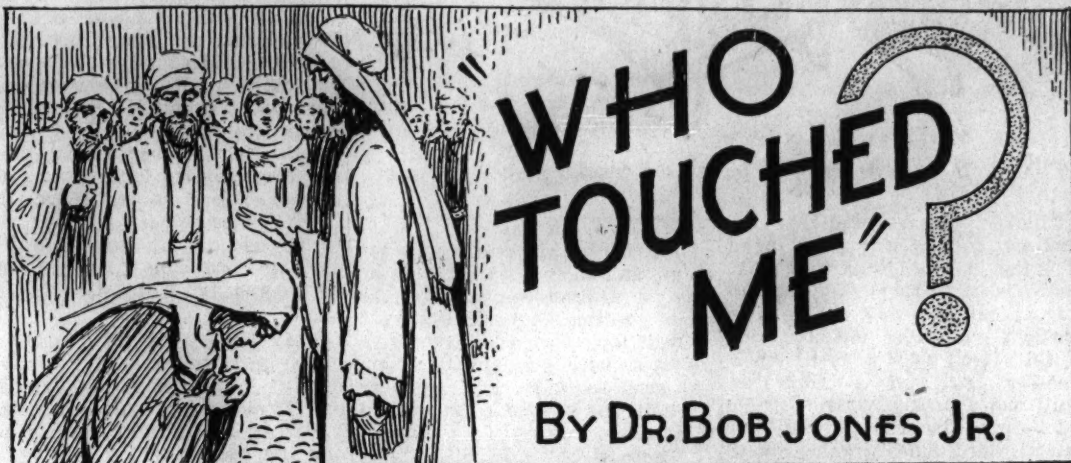
It is night. Along the highway skims a car. The speedometer hovers between 70-75 as roadside objects flicker past. But as the car swings around a wide curve, its probing lights suddenly pick out a swinging red light. On go the brakes—hard. Three hundred yards ahead there has been a bad accident, and two wrecked cars block the highway. To crash into those cars at full speed would mean shattering ruin and horrible death. How fortunate that a man is already stationed there beside the road swinging a red light to warn of the awful danger.

And is man more merciful than God? As we speed through life, God's warnings flash before us. The Bible says, "Prepare to meet thy God." The Bible puts before man the question, "What shall I do then with Jesus?" Through the Bible God pleads, "Turn ye, turn ye, for why will ye die?" Listen friend, God loves you and wants to save you; therefore He puts before you the unanswerable question, "How shall we escape, if we neglect so great salvation?"

Men ought to seek the Lord. Jesus will be found of those who seek Him. "And ye shall seek me," (Continued on page 3)



Rev. Norman Lewis



President, Bob Jones University, Greenville, North Carolina

In the eighth chapter of the Gospel as given through Luke, beginning with the forty-third verse and reading through the forty-eighth, we find these words:

"And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

The Hands of Rejection

Going back on the wings of imagination, we stand outside Jerusalem. It is night. Above us the moon is intermittently revealed behind scurrying clouds. We hear all the noises of the night. From the distance come the wails of the jackals, answered by the barking of the dogs in the town. From the city come the sound of music and the voices of the dancing girls in the inns and the taverns.

But we are not interested now in the city. We leave the shadow of the dark wells and cross the

dry bed of a brook to find ourselves in a garden of olive trees. A group of men in careless bivouac lie sleeping on the ground. Farther in the shades lie a smaller group; and, in the distance, we seen one Man kneeling. The uncertain light of the cloud-smothered moon reveals a red stain on His face. We hear His voice as He

says, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Now another sound, harsh yet somehow stealthy, in- (Continued on page 2)



Dr. Bob Jones, Jr.

How to Have Assurance of Forgiveness

By the Editor

A man in despair writes to ask if there is any way for him to have peace with God. Long ago he trusted Christ for salvation, but did not live a consecrated Christian life. He fell into deep sin, long continued. Now he prays and prays, but does not feel as he would like to feel. He fears that the Spirit of God has left him forever and he has committed the unpardonable sin. I give here my letter to this man because I find many others need the same instruction.

Since this brother has been so rebuked of the Lord and is in such despair, I did not write to condemn his sin. But let every reader take note that for a Christian to go into known sin brings a broken heart and chastisement from God.

Dear Brother C—

I got your long letter this morning and you may be sure that I am deeply stirred by it. However, I know that I can help you, if you are willing to listen. I have had thousands of people with troubled hearts come to me. Many hundreds of them had the same trouble you have, and I have seen them, hundreds of them, brought from despair to a full assurance of forgiveness and peace. God has helped me to know the Scriptures on this subject and so I hope you will listen to what I say honestly and let God work things out for you.

All Alike are Sinners

1. First, let me say that I too was a wretched sinner, and that the whole human race is made up of the same kind of sinners that you are. Some have outwardly committed adultery; others have committed that sin in their hearts, for Jesus said, "... whosoever

looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Some have murdered and others have hated, and Jesus said, "Whosoever hateth his brother is a murderer" (I John 3:15). I assure you that everyone of us has sinned against light, has sinned against God's long, continued mercy. It would serve everyone of us just right if we should land forever in Hell. You are not alone in your guilt.

You understand, I think you are right to be grieved about your sin, but we are all sinners, and if God did not have some way of saving and keeping such sinners as you and me, there would be no chance for the whole world. I am not saying this carelessly, nor to make you feel good. I don't blame you for feeling badly; but so ought all the rest of us feel bad, too, about our sins. (Continued on page 5)

Verbal Inspiration

By Rev. J. Hudson Taylor, D. D.

Founder of the China Inland Mission

(Given at D. L. Moody's Northfield Conference, summer, 1888.)

Two questions have been put into my hands on the subject of inspiration. One is: "Are we, not in the danger of trying to make Scripture mean too much—for instance, by insisting on verbal inspiration?" Well, dear friends; try and get half of its fullness. I don't think there is very much danger in this way. The other question is: "Do the Scriptures teach that they are verbally inspired?" That is a very important question, indeed, and the suggestion has been made to me that I should say something as to how far verbal inspiration is consistent with the fact that there are so many different manuscripts.

No Difficulty Presented by Variations in Manuscripts

With regard to the manuscripts, no one believes that every manuscript is verbally and distinctly inspired, and that no copyist's mistake may not have crept in. But the manuscripts are very numerous, and they have been very carefully compared, and many of you have the critical apparatus at hand which will enable you to discover for yourselves what is the extent of the variations. Well; I needn't tell you as college men

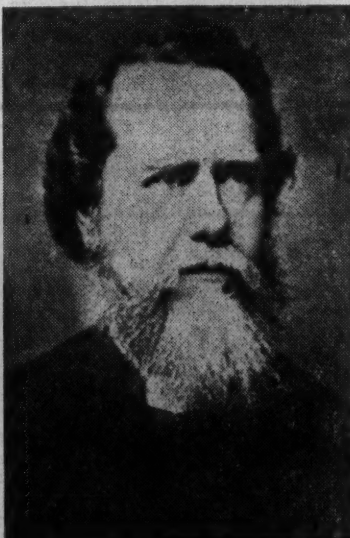
that three-fourths of them are simply questions that may be compared in English with the question whether we are going to spell a certain syllable with an *ou* after the French fashion, or with an *o* after the Latin fashion. It is a mere matter of spelling. There is such a general consensus of all the manuscripts that it isn't a matter of insuperable difficulty to discover the fact that no question of doctrine anywhere from Genesis to Revelation is affected by any doubtful reading. There is no more perplexity from variations in manuscripts than if we were to say: "How shall we ascertain what is the perfect shape of a leaf when the caterpillars have been all through the tree?" Look among the fragments, and you will find at least one side of a leaf, and then you will find the other side of one, and by putting them together you will very easily find the shape of a perfect leaf. And then there may be a good many perfect leaves left on the tree. Look carefully, and you may find one.

Testimony of the Word to Itself

What the Scriptures teach, however, on inspiration is a very im-

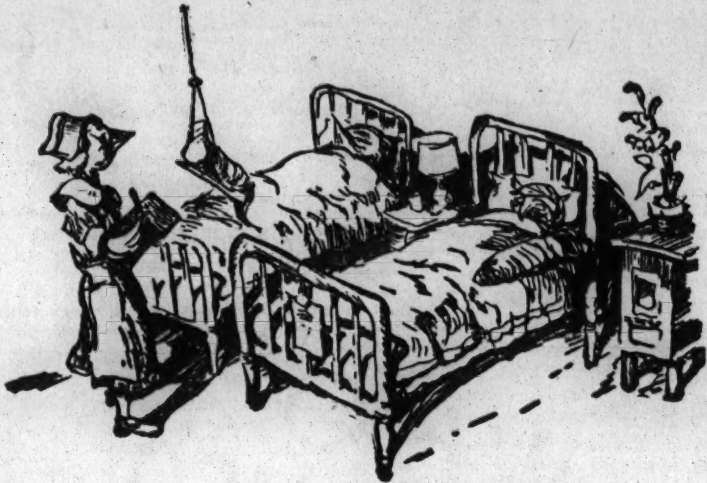
portant question, and I think we shall not study the Scriptures without ascertaining the mind of God on the subject.

I need scarcely refer you to that familiar passage in II Timothy 3:16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, (Continued on page 6)



Rev. J. Hudson Taylor

MOONSTRUCK



"They will have to stay at least two weeks more."

Bill Whippoorwill and Hoo-Hoo Owl are getting very, very tired of being in the hospital, but Dr. Snowbird says they will have to stay at least two weeks more. The accident was quite serious. Both of Bill's legs were broken, while Hoo-Hoo suffered a fractured skull and a broken wing.

I suppose the trouble really began on that Sunday evening about six weeks ago when Bill and Hoo-Hoo were watching the moon rise. It was full that night and ever so big and radiant as it slipped up over the hill.

"Wouldn't it be nice if we had the moon with us all the time," said Bill. "I do hate those dark, gloomy nights when the moon doesn't come. It's so hard to see the gnats and mosquitoes that sometimes we don't have enough for supper."

"If we could catch the moon," suggested Hoo-Hoo, "We could hang it in that big tree there beside our nest. Then we wouldn't have any more dark, gloomy nights."

"Why don't we?" said Bill. "It isn't far; it's just beyond yonder hill."

With that Mrs. Owl and Mrs. Whippoorwill, who were sitting nearby, laughed aloud.

"My, My!" said Mrs. Whippoorwill, "What will you children think of next?"

"But Mother, can't we fly over there and catch the moon? We will hurry back. Hoo-Hoo can take hold of one side, and I can take hold of the other, and we'll bring it home with us. Then you and Mrs. Owl can hang it in the tree, and every night our yard will be pretty and bright, as it is now."

"Bill," said Mrs. Whippoorwill, "the moon isn't just beyond that hill. It is thousands and thousands of miles away."

"Also, it weighs several billion tons," added Mrs. Owl, "a rather heavy load for two little birds."

"Yes, and another thing," said Mrs. Whippoorwill, "there is no air up there where the moon is, so even if you could fly that far, you would not be able to breathe."

"So, children," said Mrs. Owl very, very gravely, "you must never, never try to fly to the moon. It's too dangerous to even think about!"

Next evening as it began to grow dark, Bill said to Hoo-Hoo, "Our mothers don't know everything. Sometimes they act like old fogies. I don't believe the moon is that far away."

"I don't either," said Hoo-Hoo. "Anybody can see that it comes up just on the other side of that hill. I get so tired of mother saying, 'Don't do this,' and 'Don't do that.'"

"So do I," said Bill. "Let's slip over to the top of the hill right now, and when the moon comes up we'll grab it and carry it home. We can put it in the top of the tree ourselves. Then we will tell our mothers it fell down from the sky and lodged up there."

So, away they flew to the top

of the hill which wasn't very far away, and there they sat, side by side on a limb, waiting for the moon to rise. They did not have to wait long, for in less than five minutes, sure enough the moon appeared—only it came up over the hill just beyond them instead of at the place they were sitting.

"There it is," said Bill. "Let's go get it." And away they flew, straight toward the moon.

"Look," said Hoo-Hoo as they came closer. "It's coming to meet us."

"Yes, it is," replied Bill, "only there are two moons instead of one. Isn't that wonderful? You

can catch one, and I'll catch the other."

"I'll take the one on the right," said Hoo-Hoo. "You take the one on the left. My, aren't we having fun! Mothers don't know everything, do they?"

And that's the last word either of them spoke until they came to in the hospital. For you see, the two moons turned out to be the headlights on an automobile which came up over the hill just as Bill and Hoo-Hoo were expecting the moon.

The driver doesn't know yet what it was that hit his windshield, "Thump, Thump," but believe me Bill and Hoo-Hoo know. They know another thing too—that it would not be a bad idea to pay more attention to what they are taught at Sunday School. For guess what the memory verse was which their teacher taught them the very Sunday before their accident! Yes, you are right, the fifth Commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

I do hope that all the other birds in Winston will be more careful to remember on Monday and Tuesday and Wednesday and Thursday and Friday and Saturday the lessons which they learn at church on Sunday!

(From *BIRD LIFE IN WING-TON*, by Rev. J. Calvin Reid. The second of thirty chapters to appear regularly in *THE SWORD OF THE LORD*. Read them to your children.)

"Who Touched Me?"

(Continued from page 1)

trudes upon the night. It is the murmur of an approaching crowd, accoutered as for war. The flickering moonlight brushes, as with casual kisses, helmet, shield, and buckler. The points of spears wink back with vicious and conspiratorial gleam to the torches that seek to hide the approaching men's burning faces with cloaks of trailing smoke. He rises, does this Man who has been kneeling in prayer, and wakes the sleepers. "Could ye not watch with me one hour?" He asks. Now from the armed company a man steps forth. "Judas, betrayest thou the Son of man with a kiss? And they take Him and lead Him away."

Who is this they touch? This Man in the shadows of the olive orchard is the God who in the beginning planted a garden eastward in Eden. This One who kneels in the moonlight is the God who set the moon in the sky. He who is betrayed with a kiss is the God who sends the sunbeams to kiss the earth at the dawning and wake the sleeping world. This is He who is the God of life, of creation, and of all men. Whose hands are these that take Him? These are the hands of rough and brutal men. These are the hands that yet smell of the wine skin and the hair of the courtesan. These are the hands that know the touch of the dice cup and the reins of the war horse, and these the hands that have been bloody in battle and filthy with selfish and sinful acts. These are the hands of hired soldiers, rough and bloody, godless hands. Behold these hands as they twist the rope about His wrists. Behold the hands that pull on the cord and lead Him away; and behold these hands as, having blindfolded Him, they smite His face; and hear the mocking voices say, "Prophecy, who is it that smote thee?" Behold these hands as they lift the whip and let fall the thongs. See them place a crown of thorns to nail Him to the cross and lift Him up to die. These are the hands of rejection.

Perhaps in your minds is this thought: "I do not see how they could have done that to Jesus Christ. Such a good Man, how could they have mishandled Him so brutally? If I had been in their place, I would have treated Him differently." If you have never accepted the Lord Jesus as your own personal Saviour, your hands are just as bloody and just as guilty as were theirs. Indeed, more guilty; for you have heard the Gospels, have sat under the

sound of the Truth of the Word of God, and those men were hired soldiers carrying out the order of the commander, doing that which was expected of them in line of duty, and they knew not who it was they led away. "Father, forgive them," He cries, "for they know not what they do."

It is well for us always to remember this: Jesus Christ was not crucified because He was good; He was crucified because He was God. Some men have been martyrs for truth, but the Lord Jesus Christ was sent to the cross because He asserted that He was God and because as God, He has a claim on every life. If He be God, He, by reason of deity, demands the obedience and the love of men. And because they were not willing to pay that obedience and give that love, they led Him out to death as a blasphemer. But you, if you reject His claim on you, in the sight of Almighty God, are guilty of the blood of His blessed Son.

The Hands of Rebellion

The scene changes. We stand by Galilee. The disciples are gathered around the Lord. He has just

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said, "Whom do men say that I the Son of man am?" And they have answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." "But whom say ye that I am?" Most important question that! It does not matter, so far as the destiny of your soul is concerned, what the world may say about Jesus Christ, but it matters infinitely what you say about Him. Hear Peter's reply, "Thou art the Christ, the Son of the living God." Blessed revelation of spiritual insight and Divine contact this!

But what a change takes place in relationship of Lord and disciple as Christ begins speaking of the death that He must die, and Peter takes Him roughly by the shoulders, saying, "Be it far from thee, Lord: this shall not be unto thee." Peter grips his Lord hard, turns Him around as one would a disobedient, stubborn child to look Him in the eye, and says, "You can't do this." These are the hands of rebellion. The disciple who had just acknowledged the deity of the Lord now, in the words of Scripture, "took him," to say what amounts to, "You can't do this; I won't permit it."

The trouble with Peter was not that he did not want the Lord to be King but that he wanted

Him to be King in Peter's way. He was concerned with his Lord's glory but too largely because He wanted to share it. Peter was eager to see the crown on the brow of Christ because Peter wanted to wear a coronet on his own. He desired to see the Lord seated on the throne in royal robes because Peter wanted to wear a gold chain of office about his neck and keep the seal of the kingdom. Peter had made his plans, and anything that interfered with those plans must be stopped at any cost. Thus Peter's instinctive, "Lord, I won't let you do this to me." Peter was always like that.

That was the trouble on the night when he followed afar off. Peter was no coward. He was many things: impetuous, and stubborn, and self-willed, and greedy; but there was not one drop of cowardly blood in his body. Peter followed afar off because he was angry. He could not get any closer to the Lord because his lips were stuck out so far they were in the way. Like a child that has been rebuked, sulking in the corner, Peter cherished his own hurt pride. The Lord had commanded, "Peter, put up your sword." Again he had been thwarted in his desire to have the way in the service of the Lord. And when the Lord rebuked him, he followed with this attitude: "All right, You asked for it; let's see You get out of this Yourself." No wonder he followed afar off.

Many Christians who acknowledge the deity of the Lord and who call Him Saviour, the Blessed One, the Son of God, the Most High, lay hands of rebellion on God's Son and say, "I won't have it this way; I'll have it that way." I heard a mother say, "My daughter can stay at home and marry a preacher and use her great talent as a singer for God, but my daughter can't go to the mission field," and I thought of the hands laid on the Lord by the disciples, who said, "Be it far from thee, Lord." There is only

(Continued on page 4)

The Editor's Engagements

Because of many requests, the following engagements of Evangelist John R. Rice are given:

- February 16, 17, 22, 23, 24—Bob Jones University, Lectures on Revival.
- February 18—Youth for Christ, Greensboro, North Carolina.
- February 25, 26—Riverside Christian Training School, Lost Creek, Kentucky.
- March 10, 11, 12—Detroit Rescue Mission.
- March 19-April 2—City-wide campaign at Presque Isle, Maine.
- April 3-16—Grand Harbour United Baptist Church, Grand Manan, N.B.
- April 18-23—Evansville Rescue Mission, Evansville, Indiana.
- April 30-May 21—City-wide campaign at Clarksburg, West Virginia.
- June 2—Giant Youth for Christ rally, Winnipeg, Canada.
- June 4-18—City-wide revival campaign at LaGrange, Georgia.
- June 25-July 2, Sword of the Lord Conference on Revival and Soul Winning, Lake Arrowhead, New York.
- July 3-9—Canadian Keswick Conference.
- July 10-16—Sword of the Lord Conference on Revival and Soul Winning, Lake Louise, Toccoa, Georgia.
- July 16-23—Sword of the Lord Conference on Revival and Soul Winning, Cedar Lake, Indiana.
- August 6-11—Sword of the Lord Conference on Revival and Soul Winning, Siloam Springs, Arkansas.
- August 14-19—Northwestern Schools Conference, Medicine Lake, Indiana.
- August 20-27—Central Manor Camp Meeting Conference, Central Manor, Pennsylvania.
- August 28-September 4—Indian Park Bible Conference, Williamsport, Pennsylvania.



Dr. John R. Rice

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ASSOCIATE EDITOR

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Dallying --

A SIN THAT IS FILLING HELL

(Continued from page 1)

and find me, when ye shall search for me with all your heart." The man who delays to seek God is unreasonable.

A Royal Invitation

Think of the Person who invites you to seek Him. If a leading banker or businessman of your town invited you to his office to talk over a serious matter, would you stall him off for months or years? If the governor of the state told you there was something vital he wanted to consider with you, would you tell him you were too busy with other things? If you were cited by the President of the United States, would you be careless about the invitation? Ah, no! When the great men of earth want our time and attention, they can gladly have it.

What shall we say then of the invitation to consider God's salva-

tion? Let us remember it is a royal invitation from Him who sits upon the throne of the universe, crowned with Heaven's diadem. I speak of Him whom angels praise, whose glory shines through endless days. When the hired soldiers came to arrest Jesus He said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" It is that same Jesus who is trying to get your attention. The man is not reasonable who neglects the salvation offered by the King of Heaven. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven" (Heb. 12:25).

Another fact that makes neglect serious is that the matter at stake is supreme. You may neglect your

teeth and even lose them, yet get along pretty decently with false ones. You may abuse your eyes and impair your eyesight, yet glasses will help you out. But if you are careless about God's salvation and wake up one day outside of Heaven, to find as the Bible says, "And the door was shut," how then will you repair the damages? Too late then will be too late FOREVER.

I once waited fifteen minutes outside the locked gate of a large hospital in the dead of night. I had rushed my wife there, desperately ill, and needing medical attention. The gate was shut. I rang the night bell. I rang it again and shook the gate. The minutes dragged slowly by. When finally the attendant came, I felt like shaking him till his teeth would rattle! And why not? His carelessness might have cost a life.

But the door of mercy is so wide open to the sinner, and Jesus Christ so attractive, that no man should delay. God never expected you to be like the hesitant fellow of Civil War days who couldn't decide for sure on which side he ought to fight. He finally decided to compromise by putting on a Confederate shirt and Union pants. Poor fellow, he got shot at from both sides!

Eternal Loss

The man who is careless with his soul, despises the only eternal treasure he has. Health is valuable, but in spite of your best effort to maintain it the day will come when you must lie down and die. Gold is good, but you can't take it with you. Power over men is a thrilling possession, but the day has come when the rod of power has slipped from the nerveless fingers of every mighty leader who ever lived. Watch them march past: the Pharaohs of ancient Egypt, the Roman Caesars, Charlemagne, Alexander the Great, Napoleon, Mussolini, Hitler, Roosevelt—good or bad, life's little day for them is done. They have gone on out to meet God.

The searing, disintegrating waves of an atomic explosion are frightful beyond belief, but there is something worse. The One who hung on nails to save us warned us of that place called Hell. Jesus gave Himself to keep us from that frightful fate. Yet Hell is the next stop on the journey, it is the next event on the calendar for the man who leaves this life unprepared. Yes, you say, but there will be time for me to think about that later. Will there? Listen, if God's mercy didn't sustain you, your candle would flicker and go out in an instant.

You are only a heartbeat from Hell. Don't trifle.

Taking Chances

The man who sleeps on a wind-dowledge, twenty stories above the street, may remain all night in perfect tranquility. Or he may make one false move, and in a second's time hurtle to destruction. It is possible a man could sleep that way a long time. Or any moment might be the last. Why take a chance?

Your life and mine is not much different than that of the human fly who years ago made fame for himself. Finally in Los Angeles it was announced that on a certain day he would climb up the face of a huge department store building. An immense crowd gathered and watched in tense amazement as he cautiously worked his way upward, now clinging to a jutting brick, then to a window sill, next clinging to a stone ledge. Up and up he mounted against all difficulties, until almost at the top. Then his hand was seen to reach out to the right and left and upward for something firm enough to support his weight. The nearest projection was just out of reach. He risked all to grasp it, failed, and before the horrified eyes of the whole crowd, fell and was crushed on the street below. Remember, the game may be up for you any minute, and when that instant comes, your soul will go out to meet God.

The old saying is almost worn out—"The road to Hell is paved with good intentions." But the truth is illustrated in thousands of lives. How many folks there are

who know in their hearts God is true, and ought to be served, but keep the matter always for tomorrow. They are like a tight-rope walker over Grand Canyon. They are all right—until when? Until they fall. But the fearful Canyon below is always waiting, and whenever the moment comes when the eye grows dim and the forces fail, the awful fate is sure. The Bible says, "The wicked shall be turned into hell, and all... that forget God."

Why do you leave God out of your life day after day? Where in the Bible do you find blessing on delay? No, you can't find it, because it isn't there. God hates procrastination; the Devil counsels it. The whole force of God's loving desire is seen in the words, "Behold, now is the accepted time. Behold, now is the day of salvation."

Men Who Delayed

Look at the young man who was invited to follow Jesus. He wanted to follow Him, too. But first he wanted to spend some time at home. Jesus said no.

There was the rich young ruler. He came to Jesus because he was concerned about his soul. He wanted to find out how to gain eternal life. But when Jesus told him it would cost a price, and that he would have to turn his back on "things" in order to come to Jesus, he was not willing—at least not then. We do not know that he ever found his way back to Jesus. What tragedy!

Then there is the parable of the five foolish virgins who were not ready for the Lord's coming. Came the midnight cry, "Behold the bridegroom cometh; go ye out to meet him." How they hurried then to buy and get ready. But alas! When they got to the meeting place, it was too late. "The door was shut." When they cried, "Lord, Lord, open to us," He answered, "I know you not."

And what a price King Herod paid for being careless and putting off his obedience to John the Baptist's message. I do not believe Herod ever intended to be lost. It seems that he had real respect for John the Baptist and for his message. He liked to hear John preach, and knew that he told the truth. But Herod dallied. Herod toyed with the truth, but did not obey it. The day came when the king, bound by chains of weakness and passion, slew the messenger of the Lord, and apparently put out of his life the light of hope forever.

One of the saddest cases in all the Bible of a man who fell away from the very door of salvation is Felix. Felix admired Paul. Felix knew that the great apostle had the truth, and preached the truth. He had the opportunity of a lifetime when Paul stood before him and preached of "righteousness, temperance, and judgment." But his guilty, craven soul was not willing to face Jesus. Not that day. "Go thy way for this time; when I have a convenient season, I will call for thee." But, that convenient season never came. "Go thy way"... the words sound out like a funeral knell over the desolate wastes of the lost world, where Felix's naked soul lives on apart from God.

Listen friend, it is

Great To Be A Christian

It is great to know that all is well—past, present, and future. The invitation of Jesus, "Come unto me," is all the passport you need. You can get immediately into His very presence if you will cry out, "God be merciful to me a sinner."

One thing certain about the tragedy of soul neglect—it is utterly needless. A few days ago there was a touching mishap here in Buenos Aires. A neighbor's boy, about the age of my boy Phillip, went to buy a morning paper for his dad. He was struck and killed by an electric train two blocks from my home. It made a deep impression on me. I haven't been

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able to forget it. I keep saying, What if it had been my boy? It seems so unnecessary that on that bright morning that cheery lad should have had his life ground out under the wheels of a train.

My friend, I plead with you, don't lose your soul to carelessness. It is so unnecessary. Don't be like those thirst-mad sailors, adrift in an open boat, who with almost insane craving, after days of suffering, saw a boat draw near. With their last strength they signaled for water. Back came the signal—"Dip and drink." They had drifted before the mouth of the Amazon river, and all the water on which they floated was fresh. Yet, they were dying of thirst. There is One who this minute sticketh closer to you than a brother, who in mercy waits at your heart's door. Don't despise Him; don't turn Him away. Don't say, "Tomorrow I will." Do it now!

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"Who Touched Me?"

(Continued from page 2)

one way to have a life of joy and happiness. It is to give the life to God without any label attached.

How often we say, "This life is for China," or "This life is for India," or "This life is for the ministry." We address the label, put the tag on, and then we say, "All right, God, I have decided where this life is going. Now, it's your responsibility to send it." Perhaps the Lord does not want the life in the place of our choice. Give your life to God unlabeled and unaddressed. Give your life to God for any place and any task and any service, and you will find that the days will be crowned with glory and the nights abundant with blessing. It may be that China is on your heart because that is the place where God wants you. But the woman who is a great missionary in China is she who was willing to go to Africa, and the man who is a blessing to men and a faithful servant of God in the pastorate is he who was willing to work in the factory or the shop. It is just as blessed to be a mechanic or a housewife or a doctor or a grocer as it is to be a minister or a missionary if that is God's will for the life. The only abundant life is the life that never lays hand on the Lord to say, "I am going to do it this way." For there is no joy in rebellion when you know the Lord Jesus Christ as the Son of God and the King of the life.

The Hands of the Doubter

Again our scene changes as the waters of Galilee fade from view and the hills and the shore line vanish. The disciples are locked in the upper room on the day of resurrection. Full of fear and doubt, they have just listened to an exciting, almost unbelievable, story. "We have seen the Lord Jesus," the narrator tells them. "As we walked along the way to Emmaus, we were asked by a stranger why our step was so heavy and our heads bent in grief. When we told him of the cause, how in our Master's death and the mystery surrounding the disappearance of his body from Joseph's tomb we found sorrow and perplexity, he showed us from the Scriptures how these things had to be. Strangely comforted, we asked him to join us in the breaking of the bread in the twilight time. As he gave thanks, our eyes were opened, and we recognized him; but before we could speak, he was gone from our sight. We have come back to tell you that he is risen."

The words die away into the troubled silence of the room. Then suddenly, "the doors being shut," the Lord Jesus Himself stands there, by His presence giving evidence of the truth of the testimony of those from Emmaus. The disciples draw back in fear, supposing Him to be a ghost. Is it not strange that they take refuge from the supernatural in the superstitious? Twice they thought He was a ghost. The night He came walking on the water, they said, "It is a spirit." What is more natural than that the God who made the seas should use the

waves as cobblestones to pave His highway? What is more to be expected than that the God who gave life should come back from the grave? But they draw back and say, "See, He is a spirit." Hear His reply, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And they come with wide wonder in their eyes and, half in doubt, half in fear they touch Him.

We blame Thomas for being a doubter. He was, but no more so than all the rest. Thomas was not present that day; and when the others told him about it, he said, "Except I have the same proof, I will not believe either." That is what he meant when he declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." He merely asked the same proof that the Saviour had given the others. They were all doubters—weak and overcome with fear; but they touched the Lord Jesus, and the doubts melted away.

So will yours. I have never met an honest doubter. I have met many dishonest sinners who claimed to be honest doubters; but my observation has been that if they will pull out the sin from their lives, all the doubts will go with the sin. Every man who says, "I am a doubter," proclaims himself a sinner and that there is some sin he is not willing to give up. When you say you are a doubter, you mean, if you will search your heart, "I am a sinner, and there is something in my life that should not be there."

But there are passing doubts, the kind that come in moments when you are tired or ill or discouraged. You wonder if you have really met the Lord and if God still loves you. Take these doubts to the Lord Jesus. That is what John the Baptist did. He could not go himself—he was in jail; so he sent his disciples to ask, "Art thou he that should come? or look we for another?" They came to the Saviour, who did not rebuke the doubts but invited them to spend the day with Him. When evening had come, He sent them back to John, saying, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me."

It is not necessary for Christ to declare His deity. He proved it by every act of His life and ministry among men, and He proves it by what He can do in the human heart in our day. If there are doubts there, reach out and touch the Lord Jesus; and you will find that the touch made in doubt convinces the wavering mind and quiets the trembling heart with the sure evidence it affords of His presence and reality.

The Hands of Faith

Now, as the scene changes again, we find ourselves in a little home. But instead of seeing the walls of an ancient Judean house, let us imagine ourselves in one with which we are familiar and place on imagination's stage characters we know. For though times and customs may change, human nature and human needs do not; and we do no violence to the truth when we clothe this Gospel incident in modern terms and see it enacted in contemporary surroundings.

An old lady who had been sick for a long time said to her daughter one day, "I hear that Jesus of Nazareth will be in town tomorrow. You know, I believe He can

heal me; and I'm going up town to see Him."

The daughter said, "Now, Mother, you know better than that. You have been to every specialist within fifty miles. You have wasted all your money on doctors. There is not going to be a thing to leave to the grandchildren; you have spent every cent you had."

How interesting the way Luke tells the story. Luke himself is a physician, and the Holy Spirit, who inspired the Record, did not ask him to include the fact almost emphasized by another writer—that "she had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." The Word of God is inspired, for no one but an inspired physician would ever have written, "She had spent all her living on physicians." That is as far as the Holy Spirit of God asks Luke to go.

The daughter said, "Mother, you know, we took the advice of Dr. So and So. He said take your teeth out, and we had them all pulled; and all you got out of that was toothache. It hasn't helped you a bit. And you have been through the clinic here and to Dr. Blank's hospital in Jerusalem. You were X-rayed. We made blood tests. We have given you penicillin, sulfathiazole, benzadrine, and all the rest; and nothing has done you any good. You have been to the osteopaths and the chiropractors and the homeopaths, and they all say your case is hopeless. The only thing that will do you any good is to take it easy and avoid excitement and to get enough rest. Now, Mother, you will be foolish to get in that crowd tomorrow. It's going to be hot, and there will be a mob of people."

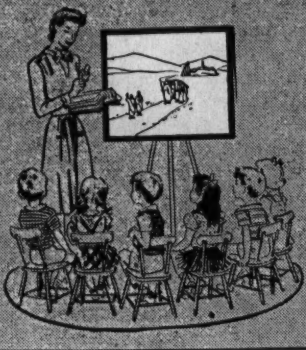
The old lady had lived with that daughter long enough to know better than to argue. She went to bed early. She set the alarm clock for five o'clock, and she went down and put the percolator on and made herself a good, strong cup of coffee. She got the old cane from behind the door and slipped out while the rest of the family were still asleep—so early, in fact, that she met the little boy who pedaled his bike down the street delivering papers.

Her progress was slow. She leaned against this lamp post. She rested against that wall. She would go a block at a time and stop for breath. She leaned heavily on the cane and eventually reached the center of town and found a crowd had begun to gather. People were there because Christ was. He was always the center of the crowd. Our friend wondered how she was going to get through. She touched a man on the shoulder and said, "Will you let an old lady through? Thank you so much." She saw a little boy, and she said, "Son, will you help Granny through the crowd?" He was a Boy Scout who wanted to get his good deed done and out of the way for the day, and he said, "Sure, Grandma, I'll help you." She put her hand on his shoulder and the other hand on the cane, and somehow they got through. You can always get to Christ. Any man who wants to reach His side can come. You do not have to make an appointment with any secretary's secretary. You just walk right in, and He says, "Welcome."

Suddenly she stood in His presence in the midst of the crowd and hardly realized how she had gotten there. And because she was a timid soul, she was affrighted by her own temerity and stood for a moment reluctant and almost missed her chance, for the crowd was pressing Him along. Then she reached out and touched the hem of His garment, and the cane fell from the other hand. Health coursed through withered limbs; she felt a surge of vitality; and if she had been less timid, she would have said, "Hallelujah!" She shrank back in the crowd when the Lord said, "Who touched Me?" He knew, of course; but He wanted her to go away, not with the remembrance of the fringe between her fingers, but with the recollection of His voice and the memory of His smile. She touched the bit of fringe that runs around the corner of the shawl of a rabbi and is the mark of his rabbi-

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nate. It was poor faith. It reached out to touch a symbol; but it was not the shawl, it was the God who wore the shawl that healed her.

It is poor faith that reaches out toward altars and ceremonies and incense, but it is possible to reach God's Son in spite of these. Faith need be only as a grain of mustard seed for us to know the healing of His power. She touched Him, and I have often wondered if the grandchildren, in after years as they gathered about her knees in front of the fire for a bed-time story, did not say, "Granny, tell us about the time you touched the Lord." He can do just as much for you, though you be sick with the disease of sin and full of all the pain of disobedience. Reach out the hand of faith and touch God's Son, and you will find

yourself transformed in a moment. There is still power in the God who passed through the multitude that day, and he who will touch Him in faith shall be healed.

The Hands of Love

When next the curtain of time is drawn aside, we sit at meat with the Master in the house of a Pharisee. A woman passing by, drawn by irresistible love, looks through the open door, sees His face, and comes in with precious ointment to anoint His feet. The host had failed to observe the customs that common courtesy demanded and had not washed the feet of his guest. He would have done that for any other Pharisee, but he was forgetful of the courtesies in receiving the Son of God (Continued on page 5)

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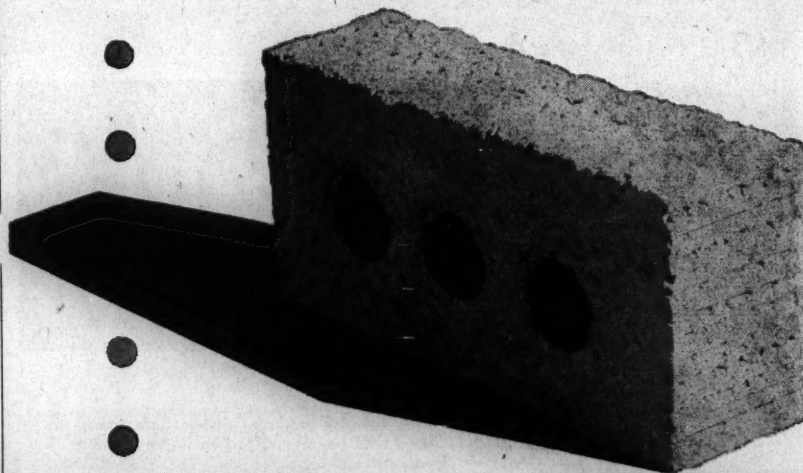
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How to Have Assurance of Forgiveness

(Continued from page 1)

Mistake of Depending Upon Feelings and Emotions for Assurance

2. But you have made a very common mistake. Your mind is occupied with two things: first, your sin, and second, your feelings, when what you ought to do is to be occupied with the mercy of God and His promises in the Bible. When you accepted Christ as Saviour, you say that you did not "feel like you wanted to feel." That is as silly as if a doctor prescribed medicine for your sickness and you said the medicine did not taste like you wanted it to taste. That is none of your business—you just go ahead and take the medicine and leave the matter with the good, honest doctor who never fails! You see, your trouble is that you are thinking about a salvation by good works, and when your heart assures you that you are good enough, you will be saved, and when your heart condemns you for your sins, you think you are lost. That does not honor Jesus Christ at all. You ignore all His promises and go by your feelings, and that is where your great trouble is. I tell you now, first because I know the Word of God, and second, because I have seen this work out in thousands of other cases, that if you will quit trying to tell God how you have got to feel and will set out to believe whatever He says in His Word and take it on faith, that God has done and will do all He promised to do, then He will straighten out the whole matter and will give you assurance of forgiven sins.

The Sure Way to Know Whether One Is Saved

3. There are several clear statements in the Bible that an honest man ought to take at face value and believe and risk. Not to believe what Jesus said in the Bible is like calling God a liar. Faith is taking God's Word for a matter and risking Him to do what He said He would do. Notice these Scriptures:

(a) John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." When you came to Christ, then He did not cast you out. The Bible does not say if you came feeling a certain way if you came under deep enough conviction or if you had great enough faith. Jesus simply said that if you came to Him, He would not cast you out. Are you going to make Jesus out a liar, or are you going to trust Him to do what He said He would?

(b) Romans 10:13 plainly promises: "For whosoever shall call upon the name of the Lord shall be saved." Note that Scripture carefully. It did not say if you call aloud in public prayer. It did not say if you call with enough earnestness or tears. Just so the heart honestly called on Jesus for mercy and forgiveness, whether you said any words or not, then Jesus promised that the one who calls will be saved. That seems too easy, but is not too easy. God wants salvation to be a matter of His grace, not of your works or feelings or earnings or deservings.

(c) In John 3:36 the Scripture says: "He that believeth on the Son hath everlasting life." That simply means that one who puts his trust in Jesus and depends on Jesus has everlasting life. Don't argue against the Scripture. Don't

make up some human plan of salvation different from this. If you have trusted Christ even when of mustard seed, whether you had your faith was as big as a grain enough assurance or not—if you trusted Christ to save you, He did. You see, faith enough to come to Christ in the heart, faith enough to call on Christ for salvation, or faith enough to depend on Christ for salvation is saving faith.

Again I urge you to depend on Christ to do what the Bible promises He would do.

My children are my children whether they feel like my children or not, whether they have full assurance of my love or not. Sometimes they feel better than at other times. Sometimes a Christian is closer to Christ than at other times. But one who came to Christ and accepted Him and trusted Him the best he knew, is a child of God.

Saved People Do Not Commit the Unpardonable Sin

4. You fear you have committed the unpardonable sin. That simply means that you have grieved God's Spirit, you do not feel His presence and therefore you think the Spirit of God has left you. But in this matter you are wrong. Because you have lost the conscious fellowship of the Holy Spirit does not mean that you are lost, does not mean that you have committed the unpardonable sin. In the first place, one who has accepted Christ cannot commit the unpardonable sin. The unpardonable sin could be committed only by a lost person, as many Scriptures show. In the second place, one who is burdened and anxious and wants to do right has certainly not committed the unpardonable sin.

I am going to send you, first, my sermon on the unpardonable sin, published in THE SWORD OF THE LORD. I hope you will read it very carefully and remember that one who has accepted Christ cannot commit the unpardonable sin, and that one who wants to be saved can be saved. Revelation 22:17 says, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever will" can be saved. That certainly means you. And there is not a Scripture anywhere in the Bible that contradicts this. Anybody who comes to Christ will not be cast out. It is only those who will not come who cannot be saved.

I will also send my pamphlet, *Seven Secrets of a Happy, Prosperous Christian Life*. I want you to be sure to read the first main chapter after the introduction, on "Assurance of Salvation." Read it over and over. Read it until you know you get the idea. And turn away from these foolish ideas. Quit looking at your emotions. God will fix the emotions if you will turn to the Word of God and believe the promises of Christ instead of going by your feelings. Are you a neurotic who likes

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to think of yourself and enjoys your despair, or are you an honest man who really wants to get straightened out? If you want to get straightened out, then cut out the foolishness, turn to the promises of God and believe them. Then set out to do right and live like a Christian and you will find all the old joy and peace come back. But there is no joy for you if you refuse to believe and depend upon the plain words of the Bible.

I will be glad to hear from you again, but only after you have studied through the things I am sending you, and if you are willing to take God's Word on these matters.

In the Saviour's name, yours,
John R. Rice

"Who Touchd Me?"

(Continued from page 4)

into his house. That woman was a poor, fallen creature; but the Pharisee is remembered as the man who was discourteous and rude, and the blessing of the Son of God is on that woman who came in. She did not know a thing about theology, but she loved the Lord. As she anointed His feet, she loved Him so that she began to cry, and she took the long hair and wiped the tears from His feet.

God's Son must go hungry for our love. We are so interested in our arguments that I think sometimes He must want us to sit at His feet and look on Him and say, "Lord, I love you." You ladies know how you felt when that man came courting. You would not have married a man who said, "You know, young lady, I am strangely interested in your personality and achievements" and charm, and I really need somebody to keep house for me, and I believe it would be a very interesting arrangement for us to be married. I think it would be mutually profitable. I wonder if you will do me the honor to give me your hand. Would you marry a man like that?

When he has been for weeks away from home, a man wants his wife to evidence her gladness at his return and his son of school age to come out to meet him saying, "Daddy, let me carry your bag," and the two-year-old to say, "Happy home, Daddy," and the baby, yet too young to talk, to reach out her hands and smile. All the important relationships of life are governed largely by emotions, and we are not ashamed of its display, even in trivial matters; but in the most important relationship of all—that of a man to the Saviour who has redeemed him with His own blood—we are afraid of any evidence or demonstration of warmth and feeling. You go to a ball game, and you yell yourself hoarse and throw pop bottles at the umpire, and say, "I'm a fan." But you are afraid to tell somebody you love the Lord Jesus for fear you will be called a fanatic. There is no difference. The words come from the same root—fan or fanatic.

It is refreshing to hear people say once in a while they love the Lord, to see Christians whose hearts respond to the gospel. You can hear a man preach, and you may not like his style; perhaps he does not use the kind of English that you like to hear, but if you love the Lord and the preacher exalts Him, there should be a little tingle on the left side and a little thrill up and down the spine, for your heart will respond to the preacher's exaltation of the Saviour whom you love. Do you love the Lord Jesus? How we should love Him! Yet sometimes we are so interested in our doc-

trines we forget to bow at His feet to shed some tears of devotion and say, "Lord, I love Thee."

The Hands of Fulfillment

The last scene of all involves an old man who has been promised by the Spirit of God that he shall not die until he beholds the Lord's Christ. One day somewhere, perhaps in his little home, the voice of the Holy Spirit speaks, "Now is the day. Come up to the temple." The old man hurries out down the street of King David, across the bridge leading up to the great portal of the court of the Gentiles, and stands for a moment inside the gate amid the throng—those who had come to worship and those who came to look on, those who changed money and those who trafficked in the birds and beasts of sacrifice. The Holy Spirit speaks again, "Not here; farther on."

Up the seven wide steps and through the great doors of the inner court the man goes. In the distance, on the far side, there are a man and a woman. She has in her arms a little bundle and holds the turtle doves of the offering for the firstborn. Again God speaks, "Behold him," and the old man, with the step of youth, runs across the court and pauses in front of the woman. He looks at her, and she looks at him; and a voice in her heart says, "Give him the Babe." She takes that little bundle that is God's Lamb and lays it in the arms of the old man, and a Baby's smile gladdened the heart of the ancient saint, and the tiny hands that would be one day nailed to the cross were twisted in wonder in the long, gray beard. Thus he stands looking into the face of Eternal Deity, and then exclamation shines through the tears in his years as he cries, transfixed and conscious only of the Child in his arms and the wonder of the moment, "O Lord, let thy servant depart in peace. Mine eyes have seen thy salvation, the light that shall lighten the Gentiles and the glory of thy people Israel." This was the touch of fulfillment.

No life is complete until it clasps the Son of God. No matter what you have of charm and wealth and fortune and family, without Him you are hungry and naked and destitute and poor. And it matters not how loud your name is sounded or how proud the banners that

float with your crest against the sky; without God's Son your name will never have been known among those the Lord has redeemed, and you have no claim on the God whose banner over His own is love. It does not matter what you gain of the world; unless you grasp Him and lay hold of Him, your life will be a failure and your destiny in eternity black indeed.

"Who touched me?" This is not the question He asks us. For old hands, young hands, those that are care-worn and marked by toil, the hands of little children at their play, and the hands of grandmothers that knit by the fire, the hands of men that handle pen or delicate instrument or who work with saw and ax—all hands touch Him. Every one of us touches

Him now somehow, if not in fulfillment, then in rejection; if not in love, then in rebellion; if not in faith, then in doubt. And He asks now, not "Who touched me?" but "How?"

(From THE EVANGELICAL PULPIT, Vol. I, Timely Messages by Outstanding Evangelical Leaders compiled by Carl F. H. Henry and R. L. Decker, Published by Wm. B. Eerdmans Publishing Company. Used by permission of publisher and author.)

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BLESSED REVIVAL IN WHEATON COLLEGE

Newspapers all over America have published front-page accounts of blessed revival services in progress at Wheaton College. The services began Sunday, February 5. Wednesday night before the sermon a student begged Dr. Edman for a chance to say a word. So Dr. Edman announced, "If someone has a testimony that can't wait, he may speak now." Instantly many were on their feet and students and then faculty members began to confess their sins and failures. That testimony meeting ran all night, all the next day, and until 9:00 p.m. the next night before Dr. Edwin S. Johnson, the speaker from Seattle, Washington, got to preach. Then following the message, convictions and testimonies ran all that night and until 10:00 a.m. the next day. Thursday's classes were dismissed so people could pray and attend the services. At 10:00 o'clock on Friday President Edman closed the service which had run thirty-eight hours continuously. Thereafter, the twice-daily services were continued and Brother Johnson was asked to continue for two extra days, into the following week.

Great crowds attending the services packed the college chapel and the lower auditorium much of the time.

The greatest single feature of the revival has been an humbling of Christians and deep heart-searching and open confession of sins and failures.

The revival has spread widely. In Northern Baptist Seminary, Chicago, a blessed revival broke out with heart-searchings and conviction and new dedication. Telegrams from Gordon School of Theology and Missions, near Boston; from Columbia Bible College, Columbia, South Carolina; from

Moody Bible Institute, Chicago; from King's College, New Castle Delaware, and a western coast school indicated that in each of these schools similar heart-searchings, convictions, and rededications were taking place.

This morning Chaplain W. Wyeth Willard, assistant to the president at Wheaton College, spoke at the Sword of the Lord service and said that the revival in Wheaton College was the greatest he had ever seen and greater than he had ever hoped to see.

Reporters from Chicago papers

came to the revival, were deeply impressed. *Chicago Daily News* gave a 7-column headline on the front page, and the *Chicago Tribune* gave front-page report, with pictures. Nationwide press agencies carried the reports far and near, and newspapers in many principal cities placed the account on the front page. Movies of the program were used on television.

We thank God for a sense of expectancy in the air. Many Christians have been greatly encouraged to believe that revivals are possible, and to expect that God will send great revivals, with thousands saved in many cities. We think it is especially noteworthy that the general public is interested in such matters and newspapers, radio and television gave wide publicity.

Wheaton is an independent, fundamental Christian college of the highest standing, with about 1,500 students, and is greatly respected over the nation. Students are usually from choice Christian families, and must agree to a high standard of separation from worldly things, including the use of tobacco, attendance at movie theatres, and membership in lodges.

Dr. V. Raymond Edman, the president, is one of the board of judges of the Sword Book Club.

of one, And to thy seed, which is Christ." Here not merely one word, but even the number of the word—whether it is singular or plural—is the argument: the word is "seed," and not "seeds," as of many. He shows that the neuter plural—which is so frequently used in a very comprehensive way—is not employed here; and on that circumstance he builds this argument: that Christ is the true seed of Abraham, and that that promise could not be disannulled by the law which came 430 years afterwards.

And the Lord Jesus in His discussion with the Sadducees on the question of the resurrection does not bring half-a-dozen Scripture proofs and say: "From the general tenor of these remarks you will see that the resurrection is in God's mind." He quotes one single passage, and He builds His argument on the use of one single word. He quotes the passage in which God calls Himself the Elohim of Abraham, Isaac, and Jacob. His argument is: "God did not call Himself the Jehovah of Abraham, Isaac, and Jacob. He called Himself the Elohim of Abraham, Isaac, and Jacob; and you Israelites know very well that that is a word which is used only with reference to living persons and living things. Therefore, Abraham, Isaac, and Jacob are still living."

Again, when Satan came to tempt Christ, He met every assault by quoting the Word of God. As the Saviour of the world—as an inspired Teacher—He might very well have dealt with Satan directly; but He quotes this precious Word of God, and refutes Satan with which is written, "It is written," and what is written cannot be broken. He doesn't mean merely that the general idea of Scripture is true; but whatever is written in the Word of God cannot be broken.

Again, He says in the fifth of Matthew: "Verily, I say unto you, Till Heaven and earth pass away one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If that expression, "Not one jot or one tittle shall pass from the law till all be fulfilled"—if that doesn't mean the verbal inspiration of Scripture, all I can say is, I don't understand the passage at all. If you were to take a document and say: "Here is a proclamation from our Government here, and I can't tell whether it is a correct transcription of the proclamation or not"—what would it be worth? But if you should say: "I can tell you there is not a dot of an i or the the crossing of a t that hasn't behind it the full authority of the Government"—how different would be the effect! From this statement of Christ we gather that every letter of the law is just as God has given it. He claimed that it was verbally accurate—that is, that every letter was correct in it.

Just see for a moment what is the use of that jot, or yod, in Hebrew. It is the great letter of inflection. How do you form the Hebrew singular into the plural? Very often by that letter. How do you indicate certain grammatical inflections in a verb? By means of that letter. Then what Christ meant was that not only every word but every inflection of every word is inspired and unchangeable. Isn't that a fair understanding of our Saviour's words?

Take Cruden's Concordance and look at that word "word," and see in how many instances the expression "the word of God" is used in the plural: "the words of God." They are far too numerous to bring up here. When the Apostle Paul is writing to the Corinthians he tells them that he not only preaches the truth in a general way, but he says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13). It was so in olden time. You remember when Balaam claimed that the words he spoke were from God, he said that he whose "eyes were open" and

had "heard the words of God" said so-and-so. Moses told the Israelites "all the words of God" and wrote these words down—not merely their general purport. (Exod. 24:4).

Precision of Expression Necessary in Revelation

How could the mind of God be conveyed except in words? You know quite well that there is no such thing as a perfect synonym. You can't express a thought without modification in different language. You can't modify a sentence without modifying the meaning of the thought to some slight extent.

Now, God has given His Word in order that we can rest upon it. God said to Isaiah: "I have put My words in thy mouth" (Isa. 51:16). The Lord Jesus said: "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." If the Lord Jesus Christ Himself did not speak His own words, can we doubt that equal inspiration was given to other messengers who needed it far more than Christ did?

If you will look through a few passages in the Gospel of John—5:47; 12:47; 14:23; 15:7; 17:8—you will see what Christ Himself says with regard to the words that were given. We will just look at the last passage and then pass on—John 17:8.

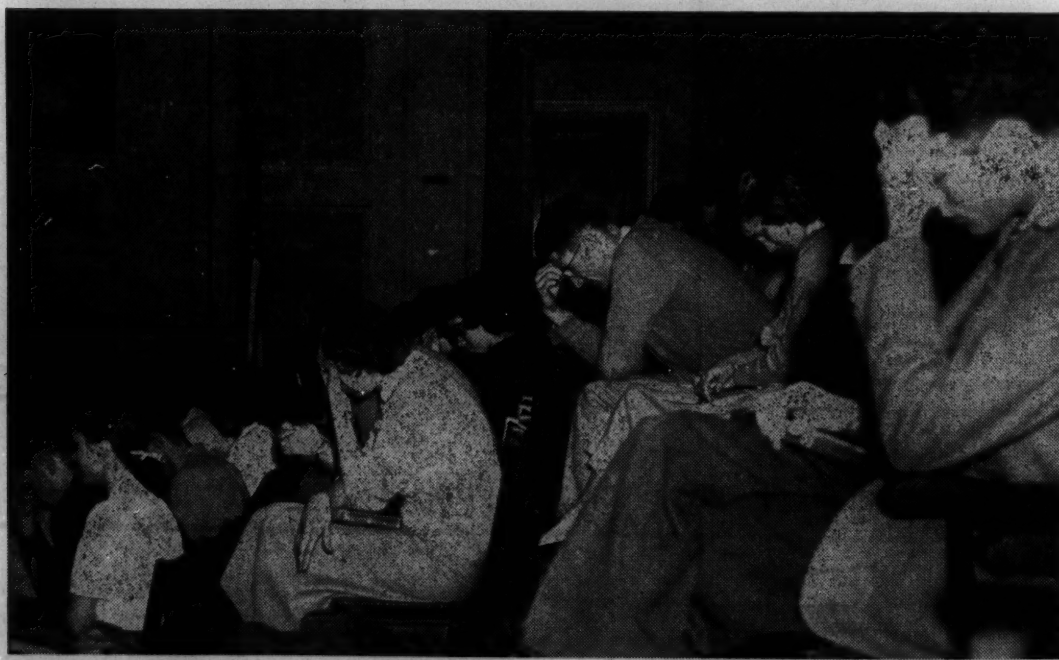
Our Saviour in that wonderful prayer that He offered before He left the earth, said: "I have given unto them the words which Thou

(Continued on page 7)



Top: Wheaton College Chapel filled to capacity Thursday evening (with several hundred more in basement auditorium) after twenty-four hours and ten minutes of continuous service in the auditorium.

Below: Part of hundreds of students waiting to make confession of sins.



Verbal Inspiration

(Continued from page 1)

for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." There is another equally familiar one in II Peter 1:21: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

You are also familiar with the use made in Scripture of quotations from one book in another. The Holy Spirit inspired the Apostle Paul, and in the third chapter of Galatians he has a very important matter to discuss with the people who are being carried away by Judaizing teachers.

Now, on what does he base his

argument in the third chapter and sixteenth verse? He wants to prove that Jesus Christ is the seed of Abraham that was promised by God, and that the law, which came in after the promise to Abraham, could not disannul the promise that was given before it. Here is his argument.

Stress Placed Upon Single Words

"He saith not, And to seeds"—the plural—"as of many; but as

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Verbal Inspiration

(Continued from page 6)

gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." The friends of God receive God's words. God's Word is found by the prophet, and he eats it. It is like honey to his taste.

Fidelity of God to His Promises

And if the Scriptures were not verbally inspired, what would be the alternative? Everybody would have to find out how much truth was in the Bible by his own wits. Suppose there is a chart of a dangerous coast. It gives only a general outline. The navigator finds that that mark indicating a rock is merely to let him know that somewhere there is such a rock to be found. What is the use of that chart? Or suppose there is a com-

pass by which he is sailing. He knows that that compass is diverted by some object—he doesn't know how much. Of what use is it to him? If God's Word didn't mean what it said, of what use would it be to me?

Suppose I should deal in this way with a commercial document: Some one sends me a bank-note for a thousand pounds. Sometimes, you know, a friend who wishes to give a thousand pounds to the China Inland Mission doesn't want it to be known, and so he gets a bank-note, in which no signature is necessary. He doesn't want even the bank-clerk to know what he is giving—it is for the Lord Jesus to know it, and nobody else. Well, suppose I get a Bank of England note of a thousand pounds, and I say: "I don't for a moment imagine that he means exactly what he says. No doubt there is a general truth in it. He is going to do something liberal. I should be disappointed if I shouldn't get at least five pounds. Perhaps it will be ten." Why, if people were to hear a man talking like that, wouldn't they assume that such a man was a fool?

Dear friends, don't let any one shake your confidence in the Word of God. Eat and see if it isn't good nourishment. Study it carefully. Look it through and through.

I have had all sorts of experience in all sorts of circumstances, and when I have come to God and pleaded His own promises in His Word, I have never been disappointed. I have been in circumstances of great difficulty, and have been led to ask Him for remarkable help. I was nearly wrecked when I was going out to China the first time. Our vessel was becalmed, and gradually drifting upon the coast of New Guinea. We could see the savages on the shore. They had kindled a fire, and were evidently expecting a good supper that night. When I was a medical student some of the other students used to jeer at me because I was going among the heathen, and they would talk about "cold missionary." Well, it did look that night as if somebody was going to have a piece of hot missionary.

The captain said to me: "We can't do anything else but let down the longboat." They had tried to turn the head of the vessel around from the shore, but in vain. We had been becalmed for several weeks, with never a breeze, or any sign of one. In a few minutes we would be among the coral reefs. We would be at the mercy of those savages, and they didn't look as if they had much mercy.

"Well," I said, "there is one thing we haven't done yet. Let the Christians on board pray about it."

There was a black man on board, a steward, who was a very sweet Christian man, and the captain was a Christian, and myself. I proposed that we should retire to our cabins, and in the name of our Lord Jesus Christ ask our

(Continued on page 8)

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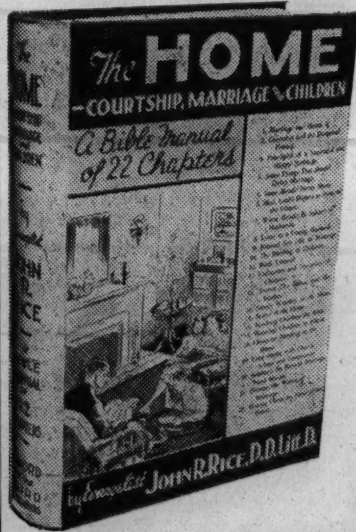
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"Dear Dr. Bob: Each day has revealed to me the great things Bob Jones University did for me. First, it established my faith.... Second, it has given me a living example of Christian life flowing from that established faith. This example is seen in you and our school. Third, its existence in continuing 'uncompromisingly for the Old Time Religion' spurs me on in my Christian ministry to remain true to Christ and His Gospel. As you have been told time and time again by those who have attended BJU.... pages could be written telling of the many concrete ways in which we have benefited and are passing the truth on to others because of BJU. May our God and Christ continue to richly bless, guide, and increase the program, personnel, and progress of our great Alma Mater. Enclosed is a check for \$130.20. It is not much in itself. It represents much work. You will note that it is \$25 more than the statement.... This balance can be applied toward the million dollar fund you are raising, or any place it may be needed. Never hesitate to

use me for your service in this area. It would be both an obligation and a sincere pleasure to be of service to you personally and to my Alma Mater. Appreciatively"

This letter should move the hearts of you Christian people to make a contribution toward the Student Loan Endowment Fund, which we are now raising. If you could sit in our office and read the letters that come to us from students who could never have attended Bob Jones University if we had not been able to help them some financially, you would understand why we are so eager to raise a fund sufficiently large so we will not have to turn away any worthy student who has possibilities for leadership but who is not able to pay in full for room, board, tuition, and fees. I thank you folks who have already helped us, and we are trusting the Lord to move your hearts to keep on helping us until we reach the million dollar goal which we believe the Lord has led us to set before us. You folks who have not helped us, we are praying that the Lord may move upon your hearts to help us now. You would like to share, I am sure, in the work of God, which we are doing here in Bob Jones University. I do not know any place in the world where you could invest some money that would bring greater returns for time and eternity than money invested in this Student Loan Endowment Fund. Please let us hear from you, and God bless you.

BOB JONES, Founder
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Verbal Inspiration

(Continued from page 7)

Father, and His Father, for a breeze immediately. They agreed. I went to my cabin, and told the Lord that I was just on my way to China; that He had sent me; and that I couldn't get there if I was shipwrecked and killed; and then I was going on to ask Him for a breeze, but I felt so confident about it that I couldn't ask Him. So I went up on deck. There was the second officer, the chief mate—a very godless man. I went up to him and said:

"If I were you I would let down the mainsail."

Said he: "What do you want me to let down the mainsail for?"

I said: "We have been praying for a breeze, and it is coming directly, and the sooner we are ready for it the better."

With an oath he said he would rather see a breeze than hear of one. As he was speaking I instinctively looked up, and noticed that one of the sails was quivering with the coming breeze.

Said I: "Don't you see that the corners of the royals are already shaking? My dear fellow, there is a good breeze coming, and we had better be ready for it."

Of course, the mate went to work, and soon the sailors were tramping over the deck. Before the sails were set the wind was down upon us. The captain came up to see what was the matter. He saw that our prayers had been answered; and we didn't forget to praise God for so signal a deliverance from the perils to which we were exposed. We have been penniless in the interior of China; but we simply turn to this Book, and draw a check, and it is always honored.

Now, when you can take Scripture and test it again, and again, and again, in ten thousand different circumstances of life—when you find at every turn there is something appropriate, and a familiar passage that perhaps you learned in childhood and never understood comes to your mind when you need it, and just fits your case—when you find that God is always true to His promises—isn't all this evidence of verbal inspiration? It is words that proceed out of the mouth of God; not ideas. There are no unclothed ideas. You can't think without thought formulating itself in words. Put the Word of God to the test. The more you test it,

and prove it, the more satisfied you will be.

Lovers of the Word Shall Prosper

Let us look for a moment at the first Psalm. It says that if you will fulfill certain conditions, whatsoever you do shall prosper. Find a man who has fulfilled the conditions and hasn't prospered in whatsoever he has undertaken, and then you will have proof that this Psalm is not verbally inspired.

What does it say: "Blessed is the man that walketh not in the counsel of the ungodly." It isn't, "that walketh not in ungodly counsel," mind you. A good many people walk in the counsel of the ungodly just because it isn't ungodly counsel. It is the "counsel of the ungodly" that is to be avoided. I am afraid there are churches that sometimes walk in the counsel of the ungodly. Sometimes a matter comes up, and some counsellor in the church will say: "Well, the first thing is to secure the money." That is the "counsel of the ungodly." The first thing is to know the mind of God, and secure the blessing of God. There are a great many maxims of the ungodly—and some of them are very good when they are properly interpreted. An example may be found in the maxim, "Take care of number one." Who is number one? The ungodly man says: "I am number one." But God is number one. Take care of God's interests first, and He will look after yours.

"The counsel of the ungodly," then, is something different from ungodly counsel. And you know, "standing in the way of sinners" doesn't mean that we do wrong when we go among sinners to shine among them as lights in the world. But if we are constantly among them without the purpose of doing them good, we shall very soon find that "evil communications corrupt good manners."

Then there is a warning against sitting in the seat of the scornful. What does that mean? It includes a good deal more, perhaps, than we commonly think. If a man goes to church to criticize, is he not sitting in the seat of the scornful?

"But his delight is in the law of the Lord; and in His law doth he meditate day and night."

A man who loves the Word of God—a man who dwells upon

what it says—a man who keeps a little text in his mind to think about as he is walking on his way, and that meditates upon it day and night—"whatsoever he doeth shall prosper." If you can find a man who carries out this direction and doesn't prosper, you can doubt the inspiration of the first Psalm; but find the man first. Put the thing to the test and see if it isn't so. I have very, very imperfectly and faultily carried out this direction for a good many years past, and it is wonderful how the Lord has made things to prosper that I have been connected with. Things that have seemed very unlikely to prosper He has made to prosper.

Look at Joshua as an example. He was to be "strong and very courageous"—not to fight battles and put down the Canaanites, but to observe to do all that the Lord directed, because the Lord's directions were verbally inspired, and they were inspired for the purpose of making him who observed them prosperous in his work. "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

When Solomon came to the throne and had a great temple to build, God told him that if he would observe all the things that were written in the law, and do them, he would be prosperous in building the temple and in governing the realm.

The book of Ezra is a very interesting study. If you have never gone through it, take time to do so. There is a gap of fifty-nine years between the sixth and seventh chapters. The people were given a commission to build a temple at Jerusalem; but after twelve years they hadn't completed it yet, and they were so remiss that God allowed obstacles to spring up, and the work was stopped and nothing done for fifty-nine years. Then there arose a man after God's own heart. "He

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was a ready scribe in the law of Moses." "Ezra had prepared his heart to seek the law of the Lord, and to do it." That was the man that God used in the building of the temple. Whatsoever that man did, the Lord prospered it.

Here Is a Promise to Test

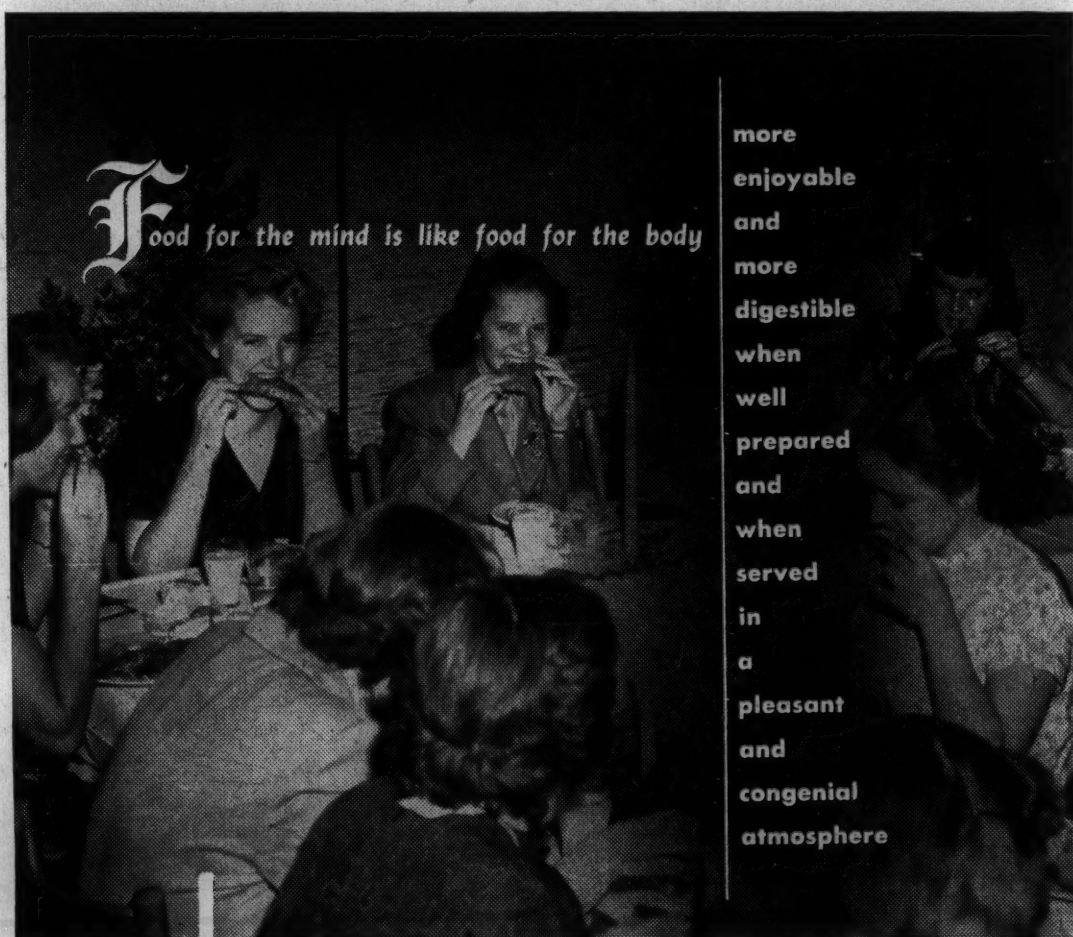
Here is a promise to test: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John 7:38) Do you believe on the Lord Jesus Christ as the Giver of this full blessing? It doesn't mean, "He that believeth on Me for the pardon of His sins," because there are many persons who are pardoned and who have not this fullness of blessing—you can see that rivers of living water do not rush out from them. But it is: "He that believeth on Me as the Giver of the fullness of the Spirit."

Look also at that other passage: "Whosoever drinketh of the water that I shall give him shall never thirst." I accept that promise. I do believe I shall never thirst again. I do believe that from me—poor little me—rivers shall flow, rivers of living water; and God shall be glorified, and souls shall be saved. If we refuse to accept the promises of God, we make Him a liar. Why should we expect to be hungry when He says: "He that cometh to Me shall never hunger"? Why should we expect to thirst when He says: "He that believeth on Me shall never thirst"? Those of you who are familiar with the original know very well that the word used there—*popote*—is the same as is used

in another passage: "No man hath seen the Father at any time." So that the meaning of the passage is: "He that cometh to Me shall not hunger at any time; and he that believeth on Me shall not thirst at any single time." I suppose he will always have an appetite; but he will never be famished and thirsty and unable to get refreshment. Shall we not take this promise and test it? Oh, if we do so, we shall find it such a source of blessing; if we do not, how much sorrow we may bring upon ourselves—how much dishonor we may bring upon our Lord!

Oh, our Master wants us to be strong! He wants to give us more of the Holy Spirit. When you are brought into the presence of some poor soul who is in sorrow and trial, and you don't know what to say to comfort that soul, just look up and say, "Father, let the living water flow according to Thy Word," and see if He doesn't answer that prayer. When you are brought into some circumstance of perplexity, and there is a question, perhaps, brought to you, and you don't know how to answer, and it must be dealt with, just look up to Him, and ask Him who is All-Wisdom to be your wisdom, and to guide you in this matter. You will find you will never lack resources when you are resting in the living God. God doesn't leave His people without sufficient resources for every circumstance. He will be with you in any field into which He may lead you to labor in His name.

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